UNITY

Freedom, Fellowship and Character in Religion

VOLUME XXVIII CHICAGO, FEBRUARY 25, 1892. NUMBER 26

UNITY.

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CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

AN article in the *Century*, on "The Jews in New York," gives a very good idea of the business rank and importance of the peculiar people. The Jews are said to number about 250,000. The various branches of the mercantile trade absorb most of their energies, dry and fancy goods and the manufacture and sale of clothing coming first on the list. Their success as traders has been nearly equaled in the lines of banking and finance, while five-eighths of the transfers in real estate are said to be in their interests.

REPUBLICAN sentiment is in sympathy with the *Review of Reviews*, in the opinion there expressed about the "convulsions of inconsolable grief" shown by the great London dailies over the death of Prince Albert Victor, whose character and attainments fell so sadly beneath his royal station, and whom no one supposed to have inspired the British people with any great degree of interest before his death. It is probably in accordance with the loyal Englishman's standard of propriety to be as demonstrative in his grief as possible on this sort of an occasion, but it speaks for the frankness of at least one subject of the crown, when the editor of the periodical mentioned has the courage to point out not only its manifest insincerity, but the waste of true feeling it involves. It certainly seems a perverted use of words to speak of the death of the prince as "a tragedy as terrible as any that imagination has ever conceived," while, as Mr. Stead says, millions of people are dying of starvation in Russia, for the humane relief of which England is considerably behind other countries.

AMERICA, and particularly social America, continues to be a favorite topic of discussion with our English cousins. One of them giving his impressions in a late review is good enough to declare that the average American home is far more refined than the English. And this refinement springs, he seems to think, from character sources, the kindly and reasonable spirit that pervades most of our homes. Of course the American woman receives her usual tribute, her native quickness and independence winning high praise. "Child-bearing does not seem to crush everything else out of them, as it does with all classes in England," says our friendly critic.

MR. HENRY JAMES, who has written a recent essay on Lowell, thinks the social qualifications of which he showed himself the master during his ministerial life in London, as well as the high ideal of strong cultured manhood he stood for, did much to preserve a friendly understanding between England and this country. "Not only by the particular things he did, but by the general thing he was, he contributed to a large ideal of peace." In his diplomatic character he knew, says Mr. James, "how to work the spell which would quiet the 'prying furies' of international dissension:" This "spell" was but the "voice of civilization" speaking on all occasions, official and private.

A WEEK or two ago we took occasion to speak of the work of the artist, Walter Crane, as seen in the exhibition of his pictures at the Art Institute in this city. We spoke in that connection of Mr. Crane's interest in the problem of labor. In the February *Atlantic* he answers the question, "Why Socialism Appeals to the Artists." It is because the artist must so often sink into the mere artisan. The modern artist, says Mr. Crane, must consent to be either the flatterer and servant of the rich on the one hand, or a trade hack. The necessity to eat and be clothed stands between him and his highest ideals. The artist is a natural Bohemian in his scorn of the conventional, of whatever makes for mere appearances. "He is the fearless sayer of true things." Socialism attracts him because it is based on more equal justice. Communism can not be any worse than the present system. This is not very profound. Might not Mr. Crane have added that the artistic temperament is too often averse to any work but that which affords an outlet to its fancied inspiration, making genius the excuse for practical inefficiency; and that socialism, which proposes to make as little distinction as possible between the competent and the incompetent, has a strong attraction for all those who imagine that as individuals or the members of a class, they are under a special ban or misfortune in the matter of earning a living?

THE friends of the starving Russians are still at work. The Relief Committee of the United States has issued an appeal to the clergy of the country. It is said the contributions from the West have been very generous: Iowa alone having 100,000 bushels of corn side-tracked, ready to send on as soon as arrangements for transportation are completed. It is probable that the steamer "Ohio," now lying in the docks at Philadelphia, and lately released from service in the Chilian affair, will be sent on this happy errand. Count Tolstoi is still bending his energies to this great work. He is reported to have said that unless relief is secured, twelve millions of people must perish before the season of the new crops.

OUR orthodox friend, the *Advance*, is distressed for fear that the *Andover Review* is going over to the side of the "higher criticism." It finds its evidence in a favorable account of the labors of Dr. Kuenen in the last number of that scholarly quarterly. That is unsafe praise, the *Advance* thinks, which pronounces the Dutch critic "a man of sound and cautious judgment," "a solidly learned scholar, with an almost if not unequaled knowledge of the whole history and literature of the difficult problems, on the solution of which so much of his life was spent, a clear and logical understanding, positive convictions and the courage which goes with them." For ourselves, we confess to a sensible degree of renewed interest in the *Review* for this brave and intelligent estimate; but this, we fear would only be an additional reason in the mind of our neighbor why the *Review* needs to be brought to the bar of judgment.

CHICAGO people have lately had an opportunity to hear the gospel of the Salvation Army from the lips of one of its most enthusiastic and intelligent representatives, Mrs. Ballington Booth. At the time of this writing fashionable society is throwing open its doors to this young and beautiful apostle of a difficult creed, and thronging to listen to her with much the eagerness it seeks the distractions of the ball and concert room. That was a strange and suggestive spectacle presented to the eyes of the present writer, a few evenings ago, in the crowded assembly of elegantly dressed men and women gathered in one of the palatial residences of the North Side to listen, in the midst of the surroundings of wealth and culture, to this woman's simple recital of the workers in the slums. Dressed in the plain garb of her sect, with no ornament save the spiritual consecration that shone in her face and made her the most beautiful woman present, she held her diamond-bedecked, silk and broadcloth-robed audience spellbound for nearly two hours. Her story was one that the reader has become familiar with through the press, but the telling gains new meaning and power from the lips of such a speaker. Mrs. Booth is the daughter of an English rector, and is a natural orator, not of the impassioned and rhetorical style, but commanding a ready eloquence of speech. Colonel Higginson said, many years ago, that we should judge every religion by its highest exponents. If the Salvation Army is to be judged by this particular disciple, popular opinion as to its peculiar merits will be considerably modified.

OUR clerical readers will thank us for passing on these words of friendly caution and advice from the *Christian Standard:* "If your preacher is not quite up to the measure of the stature of your ideal; if he is not so elegant as Robertson, as entertaining as Beecher, or as eloquent as Brooks; if he lacks somewhat on the social side, and is a little slow and awkward in making friends, the poorest of all remedies is criticism or censure. For all ordinary ministerial failings, an ounce of co-operation is worth a pound of criticism; a gill of sympathy more than a gallon of censure. Any sincerely pious man of ordinary talents can be made into an efficient, successful pastor by a congregation; and any man, however good and gifted, can be made a failure by the congregation. A congregation may be known by the sort of pastors it makes."

MRS. JENNESS-MILLER has been in Chicago again, speaking upon her favorite theme, Dress Reform. The movement which she started some years ago in this city has borne noble fruit. It has released hundreds of women from the tyranny of the dressmaker, the conventional, inartistic and unphysiological hindrances of corsets and kindred monstrosities which belong to the woman's wardrobe. Still, the "Dress Reform" that leaves untouched the question of economy, that presents "lovely dresses," but all of them more expensive than the ordinary patterns, whose simplest school dress exhibited was patronizingly recommended on the fact that it was made "only of surah silk," is a questionable "reform." After all the sins against the body are corrected, there is still room for much sinning against the purse. The economies of life are corrective. Extravagance is a crime, even where there is money to pay the bills. The wastefulness and costliness of modern dress among women are subjects of reproach. It is these things that most need *reforming*.

THE last *Atlantic* contains an interesting article by Professor Basil L. Gildersleeve, of Johns Hopkins, who writes on "The Creed of the Old South." He speaks confessedly from the standpoint of a former believer in the Confederacy, but has many things to say of a thought-provoking order. He shows how naturally the principle of state-sovereignty grew up with the larger, but to the Southerner not so vital, belief in the national government. This principle, he tells us, "was incarnate in the historical life of the Southern people of the thirteen original states." He shows how often in other cases, not so prominent as this, this feeling of local pride and interest overcomes for a time larger and more important motives. Professor Gildersleeve will have no difficulty in persuading his audience. Time has greatly softened if not essentially changed the verdict of our great civil strife. We now see that a huge blunder, a sorrowful mistake, that was a crime in the outward sense rather than in motive, lay at the bottom of it. The desire of the best minds in all parties is to reach a conclusion that does away with sore and bitter feeling

on both sides, promoting true fraternal sympathy and pride that shall lead all sections and classes to join hands for the things that remain.

George Washington.

Many of the eulogists of Washington have had a hard time of it in trying to make out for him a religious record. If religion is to be identified with any external church or formulated creed, Washington, like Jefferson, Franklin, Adams and Thomas Payne, has not much of a record to speak of. Aside from the fact that he was once a vestryman in an Episcopalian Church when a young man, there is little light upon the subject. One biographer tells us that in later years he had no more belief in the popular theology than John Adams or Benjamin Franklin, although unlike them, he was not of a speculative mind. Yet, we have no hesitation in thinking of Washington as a great embodiment of religious excellence. He was a noble representative of those virtues which alone adorn religion. In the calendar of humanity, he outranks many of the saints, made such by ecclesiastical vote. He belongs, not among those who grew lean by long fasts, or who paled at their prayers; but he does belong with that rarer and more valuable class of saints who, while in the world, are content to attend to this world's business, who are willing to risk the chances for heaven by living a decent, earnest, active life here. He could sacrifice ease and personal interest, he could give himself to the cause of human right. His piety was shown in humility of spirit. With a prophetic anticipation of a conscience, not then developed, he could emancipate his own slaves. We will call him for these counts, religious. He warranted the statement of Senator Sherman at the foot of that monument, which, until recently, raised its finger higher to heaven than any other structure of man: "He was a prototype of purity, manhood and patriotism for all lands and all times."

We must call that life pre-eminently religious which warranted the words of President Arthur at the dedication of this monument: "His was a faith that never faltered, a wisdom that was broader and deeper than the learning taught in schools, a courage that shrank from no peril and was dismayed by no defeat, a royalty that kept all selfish purposes subordinate to the demands of patriotism and honor."

The very balance in Washington's nature, which makes the thoughtful revere him, has become an object of flippant contempt among those who yield to the most demoralizing tendency of American life to-day. We mean the tendency to reduce everything to a joke and to sharpen every conversation with a pun, thus desecrating the most sacred instincts and passions of life with boarding-house repartee.

The tendency to make fun of everything is a blight that is peculiarly American, from which even the unborn babe and the mother in heaven are not exempt. This has found ample play upon the poised life of George Washington. We hear in the presence of children too often the belittling familiarity that talks of "the Immortal George."

But let us unblushingly defend the brightness of the name of Washington. If these United States ever become a lost nation and their splendid powers are buried in the wrecks of centuries, it will be because the dignity of Washington's example will have been forgotten. If the fair fame of our country shall ever be hidden in the rotten dust of those who sought office for pelf, whose loyalty to party and sect became disloyalty to nation, the name of George Washington will even then shine bright upon the muster roll of humanity, for he loved country more than party, principles more then self and duty chiefest of all.

A World's Fair Opportunity.

Religion will be a more vital, tangible and objective subject for study in the approaching World's Fair at Chicago than it ever has been before in any of the great exhibits of the world, or, indeed, at any other event in the history of the world.

The movement of the Auxiliary for a great "Parliament of Religion" which will bring together representatives of all the great historic faiths of the world and allow them to be heard in behalf of that which has sustained and inspired their kindred for many centuries is already an assured feature.

The work done by Dr. Barrows, pastor of the First Presbyterian Church, in this city, is already carried forward so far as to guarantee its assured success. Around this great Inter-racial conclave and Ecumenical Council of the world will gather great Conferences of the various denominational and sectarian interests of Christendom. More than this, the department of liberal arts, through its chief, Prof. Peabody, is inviting the various religious interests of America to make a *tangible* and *ocular* exhibit of their work and their triumphs in the way of publications, art, comparative figures and what not. Ample space is provided and the committee, again led by the Presbyterians, with Prof. Morrow of the Illinois University at its head, is preparing plans for this full exhibit.

It is the great opportunity for Unitarians to join their fellow religionists in this fraternal exhibit of their common interests and also of their peculiar work and mission. It remains to be seen whether the Unitarians of America are going to be actuated by the same spirit of patriotism, philanthropy and general enterprise as are the other branches of Christendom; whether they have energy and spirit enough to bring the National Conference here in 1893 and accept the hospitality of the "World's Fair Auxiliary" which tenders to them ample room and great advertising privileges for the holding of their meetings.

The whole matter was referred to the National Council at Saratoga. No sign has yet been heard from them on this point. If the Unitarian Conference is to appear under favorable circumstances and to receive its fair show of opportunity, the application for time and room must be made.

But there remains still another chance for an exhibit of our religious life, which would, in a certain way, supplement, if not eclipse, all these exhibits spoken of. There is a chance to put before the representatives of the world a working, liberal church, an actual People's Church, a seven-day in the week church, fully equipped and actively managed for six months. A real ALL SOULS CHURCH, over whose portals will be inscribed in letters of gold, "HERE LET NO MAN BE A STRANGER." What an opportunity for an object-lesson in the way of the church that is to be, a church that is hospitable to science and alive to the humanitarian demands of the time.

We doubt not that, if the application came in the right time and in the right way, permission would be granted for the erection in Washington Park or some available place a building that would give opportunity to put in active operation the gymnasium, bathing privileges, a Kindergarten room in actual work, manual training of the slojd or some other simple system, library, reading-room, Unity Club, a rational "confessional" that belongs to this "House of Life," which represents the religious Home of to-day. All these activities would hold regular sessions at stated times.

Its auditorium would welcome such lectures on science, morals, faith and other problems bearing upon practical religion, as would be available at such time and place. There would be great need as well as opportunity to put the *Lend-a-hand* activities of the true church at work, for there will be lost children, fainting women, poor victims of the cup and the gaming table, people who will be imposed upon by confidence men and the over-grasping parasites of the Fair, to be helped and defended. In this Unity church that would be there at work, the "All Souls Church" that is to be, would be an avenue for redress, consolation and help.

We believe that a sufficient corps of workers could be enlisted in Chicago and near it, to carry to a successful issue such a scheme, were the original cost of a building provided for.

The building itself should be an object-lesson in the new church architecture, a Church Home, domestic, cozy, economic, practical. A place warmed and lighted, and in which it will be easy to listen, embodying an architecture which should show that the listening and thinking religion can not be accommodated beneath the venerable Gothic arches, grand and stately and imposing as they are. Such a building should be the product of the highest architectural skill that can be commanded. It might be built of iron and glass in such a way that it would be available for some similar uses after the Fair closed. Fifty thousand dollars would put such an object-lesson before the world.

Here is an Unitarian opportunity. If not an Unitarian opportunity, it is an opportunity for our UNITY constituents. Are there among the UNITY readers fifty men who would be glad to give one thousand dollars each to see such an experiment tried on the Fair grounds? If not fifty, perhaps five hundred men who would give a hundred dollars each, to thus show to the world that the new life and the new thought are creative and vital? Here is an opportunity for the religion of Freedom, Fellowship and Character to show what it has reached up to date. Here is a chance for the believer, in that piety that is based on Truth, Righteousness and Love, to invite the world to note its practical possibilities.

UNITY would be very glad to further such a scheme. It invites suggestion from our contributors who may have a word to say on this subject.

DR. MCLEOD, the famous Scotch divine, was crossing a lake in company with Dr. McGregor and a party when a fearful squall arose. Dr. McLeod was an enormous man and a thorough athlete, and when one of the women shrieked, "Dr. McLeod, Dr. McLeod, say a prayer for us all!" the boatman, sizing him up, said shrewdly but firmly, "Na, na, let the sma' one pray. This one maun tak' an oar."

Two bees were observed to issue from a hive, bearing between them the body of a comrade, with which they flew for a distance of ten yards. Then, with great care, they put it down, and selected a convenient hole at the side of the gravel walk, to which they tenderly committed the body, head downwards, and then afterward pushed against it two little stones, doubtless in memoriam. Their task being ended, they paused about a minute, perhaps to drop over the grave of their friend a sympathizing tear, and then they flew away.—*Exchange.*

Men and Things.

A BAG of Brazilian soil is said to have been found among Dom Pedro's treasures after his death, and his head was laid upon it in his coffin. Love of his country and of his people abided with him to the last.

DR. LORIMER, who has always been a great admirer of Spurgeon, in whose pulpit he has preached on several occasions, is preparing a life of the late pastor of the Metropolitan Tabernacle. The book will be illustrated, published by James H. Earle, Boston, and sold by subscription.

MR. SPURGEON'S father is still living at the advanced age of eighty-two. In the talk of the great preacher's successor, mention has been made of his son, Charles Spurgeon, located at Greenwich, who is said to be a fluent speaker, but without his father's power to draw the crowd.

THE *Forum* recently sent out Dr. J. M. Rice, a well-equipped student of all the European educational systems, to make a special investigation of the practical working of our public school systems in the principal cities of the United States, and the articles from him will be an important feature of the next volume.

BRAZIL, we are told, is passing through a period of hostility against the Roman Catholic church, and many churches in the new republic are now without ministers, because the government refuses to assess the people for the maintenance of the clergy. Disestablishment was a feature of the Mexican republic under Juarez.

ALPHONSE DAUDET'S little grandson, only a few days old, is to be named Victor Alphonse Edouard. It is the first grandchild of the clever novelist, and his mother was Mlle. Jeanne Hugo, granddaughter of Victor Hugo. M. Daudet is now pitifully crippled by the nervous disease from which he has been suffering so long.

MR. PHILIP H. SAVAGE, son of Rev. Minot J. Savage, is said to be inclined to the poet's vocation. A recent poem, "The Brook," was published in the *Arena*, and attracted much attention. He is one of the editors of a new periodical, *The Mahogany Tree*, and is also a student in a special course at Harvard.

TWO American composers have been selected by Theodore Thomas and George H. Wilson, Chief of the Bureau of Music, to write the instrumental music for the opening exercises of the dedicatory ceremonies of the World's Fair and the commemorative ode. John K. Paine, of Harvard University, will write the instrumental music and E. A. McDowell of Boston, the ode.

ROSE TERRY COOKE says of the expletive "Well": "Blessed Yankee monosyllable that means so much and so little; that has such shades of phrase and intention; that is 'yes' or 'no' or 'perhaps, just as you accent it; that is at once preface and peroration, evasion and definition! What would all New England speech be without 'Well'? Even as salt without savor, or pepper with no pungency."

PROF. WILLIAM R. HARPER, president of the University of Chicago, is engaged in the revision of his successful Hebrew books, which, after revision, are to be translated into German and published in Berlin. In addition to this, Prof. Harper is at work upon a very important commentary in a series of which no public announcement has yet been made, the first volume of which, it is hoped, will be issued within two years.

THE two newest missionary enterprises in Chicago are the work for the evangelization of the police, in care of Miss Catherine Gurney, of England, and the coffee wagon, a temperance saloon on wheels which goes from place to place where working-men are congregated at the noon hour, dispensing its cheering and unintoxicating beverage. The coffee is given free, which makes us fear the movement is founded in a rather dangerous sentiment which may not last long. But we welcome its benefits, whether long or short-lived.

MISS GRACE HOWARD is a young lady who is said to be marvelously successful in her treatment of the Indians, who have come to know and respect her on account of her good deeds among them. Sitting Bull, White Ghost and others have given her land for missionary purposes, and General Morgan, the Commissioner of Indian affairs, allows her $1,000 a year to help carry on her work. She has about thirty Indian girls and children living with her, looking after their physical, mental and spiritual training. When she came from Dakota she brought with her a blind Indian boy, took him over to Boston and placed him in an institution to see what could be done for him there. The Indians call her "The White Woman with the Good Heart." Not content with her own personal efforts she is determined to carry the cause for which she labors to the government securing its aid. She is the eldest daughter of Joe Howard, Jr., the New York journalist.

Contributed and Selected.

In Memoriam.

F. A. W.

"O insupportable and touching loss!"
So Brutus' friend condoled for Brutus' wife:
So we, for him too early plunged in life
Too deep for mortal eyes, bewail our cross.
Two households with one heart he did enguard;
But, like the Dead Sea fruits to ashes turned,
The virtues in his life that shone and burned
Now seem our woes, making our loss too hard.
What then? If we might pray, and then were furled
God's scroll of will, and those sweet virtues dear
Made but a little less, to keep him here,
Then would we pray that prayer? Not for the world!
Arise! with thanks for prayers, that but from earth
We shall him spare, never from heart his worth.

J. V. B.

Tennyson's Ideal Man.*

THE CHARACTER OF R. H. HALLAM AS REFLECTED IN "IN MEMORIAM."

Without the design of presenting an ideal man, Tennyson in his references to his friend Hallam, outlines a character that for strength, beauty, and symmetry is a model. These references, scattered through "In Memoriam," sketch a man all of whose faculties are harmoniously developed.

Hallam's character had a good physical basis. Tennyson represents his friend as physically alert. Bodily vigorous, he enjoyed manly sports. With zest and skill Hallam entered into athletics and was expert in archery. With his brawny arm and his steady hand, he hit when others missed:

"When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;

"And last the master-bowman, he
Would cleave the mark."
—87:7, 8

Hallam's mind was as well trained as his hand. Tennyson ascribes to him:

"That critic clearness of an eye
That saw through all the Muses' walk;

"Seraphic intellect and force
To seize and throw the doubts of man;
Impassion'd logic, which outran
The hearer in its fiery course."
—109:1, 2

Keenly observant, too, was he. Of Peter Bell, Wordsworth said:

"A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

Not so, however, with Hallam:

"He brought an eye for all he saw."
—89:3

Nor was there ever lacking that rare trait,

"The graceful tact, the Christian art."
—110:4

There was an irresistible charm in Hallam's orderly and eloquent conversation:

"Thy converse drew us with delight."
—110:1

"A willing ear
We lent him. Who, but hung to hear
The rapt oration flowing free

"From point to point, with power and grace
And music in the bounds of law."
—87:8, 9

While he was thus speaking, the countenance of Hallam shone like the face of Moses. Then it was that one could see

"The God within him light his face,

"And seem to lift the form, and glow
In azure orbits heavenly-wise;
And over those ethereal eyes
The bar of Michael Angelo."
—87:9, 10

Upon others the effect of his conversation was not less marked than upon himself. With some it is a benediction to speak. The whole being is quickened into new activity. A ruddy glow illumines the face. The mental powers are stimulated. When conversing with such people, one's moral girth expands. In their presence, one feels stronger and stands straighter. Such a converser was Hallam. It was like an inspiration to talk with him. His converse unconsciously transformed the hearer; strengthening the weak, humbling the proud, softening the stern:

"The feeble soul, a haunt of fears,
Forgot his weakness in thy sight.

"On thee the loyal-hearted hung,
The proud was half disarm'd of pride,
Nor cared the serpent at thy side
To flicker with his double tongue.

"The stern were mild when thou wert by,
The flippant put himself to school
And heard thee, and the brazen fool
Was soften'd, and he knew not why."
—110:1, 2, 3

Such power gave him exceptional social qualities, making his

"A life that all the Muses deck'd
With gifts of grace, that might express
All-comprehensive tenderness,
All-subtilizing intellect."
—85:12

In short, Hallam was a thorough gentleman. Naturally cultured and genteel,

"He bore without abuse
The grand old name of gentleman,
Defam'd by every charlatan,
And soil'd with all ignoble use."
—111:6

Hallam's patriotism was intense without being intolerant. He had

"A love of freedom rarely felt,
Of freedom in her regal seat
Of England; not the school-boy heat,
The blind hysterics of the Celt."
—109:4

"Appearing ere the times were ripe,"

Hallam had the elements of a political leader and reformer so that his might have become

"A life in civic action warm,
A soul on highest mission sent,
A potent voice of Parliament,
A pillar steadfast in the storm.

"Should licensed boldness gather force,
Becoming, when the time has birth,
A lever to uplift the earth
And roll it in another course."
—113:3, 4

Religiously, too, Hallam was an exemplar. Tennyson commends the union of mind and heart:

"I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour
In reverence and in charity."
—114:7

His reverence was not an unquestioning acceptance of the popular beliefs. Section xcvi of "In Memoriam" describes him as one

"In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true."

Hallam was orthodox in character, if not in creed; being

"Perplex't in faith, but pure in deeds."

Yet he did not remain in uncertainty. His skepticism was far from passive:

"He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

To find a stronger faith his own."
—96:2, 3, 4

Nor was there any moroseness in Hallam's reverence. His was

"High nature amorous of the good,
But touch'd with no ascetic gloom."
—109:3

Tennyson emphasizes the unstudied sincerity of his friend. There was no striving after consistency; no adjusting of appearances. The poet well says:

"The churl in spirit, howe'er he veil
His want in forms for fashion's sake,
Will let his coltish nature break
At seasons thro the gilded pale."
—111:2

But Hallam's sincerity was the spontaneous expression of a sincere soul; he

"Best seemed the thing he was."

His cultured manners were but

"The flower
And native growth of noble mind."
—111:4

Indeed, Hallam's natural reserve was such that he was not less

"But more than all
The gentleness he seem'd to be."
—111:3

In this respect, Tennyson's ideal man is to be likened to the iceberg of which the greater part is beneath the surface.

With all these qualities there was an irresistible winsomeness about Hallam. Combined with his manly strength there was the tenderness of a woman. Emerson once described Carlyle as "a trip hammer with an æolian attachment." The characterization is also true of Hallam. A mingling of womanly grace with his manly vigor bespoke one's confidence. The child instinctively trusted him:

"And manhood fused with female grace
In such a sort, the child would twine
A trustful hand unask'd, in thine,
And find his comfort in thy face."
—109:5

This balance is also delicately adjusted in "The Princess" (vii) where Tennyson says:

"The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw
the world."

This union of vigor and grace; of tenderness and strength was wellnigh matchless in Hallam. This combination is the sign of the great man. Luther had it when he let the birds pick crumbs from the same hand that nailed those memorable articles to the church-door in Wittenberg. Jesus showed it when, with the same tongue that fulminated against the hypocrites, he blessed the little children. To be strong without being gruff, to be gentle without being weak—is not that an ideal trait?

Such is Tennyson's ideal man as reflected in "In Memoriam." His words are epitomized in Emerson's lines:

"His tongue was framed to music
And his hand was armed with skill;
His face was the mould of beauty,
And his heart the throne of will."

ULYSSES G. B. PIERCE.
Decorah, Iowa.

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The Study Table.

The undermentioned books will be mailed, postage free upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

THE *North American Review* for February opens with an article entitled, "How to Attack the Tariff," by the Hon. William M. Springer, the chairman of the committee on ways and means of the House of Representatives. Mr. Springer contends that the wisest policy will be to lay siege at specific provisions of the present tariff law, instead of attempting to pass any bill covering the entire subject. The question, "Can Our National Banks be Made Safer?" is the subject of an essay by the Hon. Edward S. Lacey, comptroller of the currency, whose paper will command attention on account of the recent bank failures in Boston and Philadelphia. "Fires on Trans-Atlantic Steamers" are dealt with by the Right Hon. Earl De La Warr, apropos of the recent fires on the City of Richmond and the Abyssinia. "A Year of Railway Accidents," by H. G. Prout, editor of the *Railroad Gazette*, and "A Perilous Business and the Remedy," by Hon. Henry Cabot Lodge, of Massachusetts, follow. The approaching election in Louisiana, in which the lottery is the leading issue, furnishes subject for Anthony Comstock. A very striking paper is that of Sir Edwin Arnold on "The Duty and Destiny of England in India." Mr. Gladstone's first paper on "The Olympian Religion" will also command attention on both sides of the Atlantic. It is written in the distinguished scholar's strong and virile style, and the subject is one to which he has given close study for nearly half a century. Literature and music are not overlooked in this issue of the *Review*. W. Clark Russell, the famous writer of stories of the sea, in "A Claim for American Literature," tells what R. H. Dana, Jr., in "Two Years Before the Mast," and Herman Melville, in several books, did in depicting with vivid accuracy the life of the sailor; and Edmund C. Stanton, who was the director of the Metropolitan Opera House during the seven years that German opera held that stage, writes of "The Opera," past, present and future, in an article which can not fail of wide reading. Richard Croker, the leader of Tammany Hall, describes that organization, and sets forth its methods of working and its hope for the near future. In the Notes and Comments are six papers treating of a new kind of flour, of the opportunities for further burials in Westminster Abbey, of Jews in the Union Army, Sunday at the World's Fair, etc.

WITH the number for February, *The Forum* completes its twelfth volume. The main idea in the establishment of *The Forum* was to create a vehicle for the discussion of the great problems that press for solution in the United States. To encourage discussion of all these important new subjects and of new phases of old subjects, a company of literary men, six years ago, established *The Forum*, not primarily as a commercial enterprise, but as a great public institution; it grew without an interruption, and soon established itself in a commercial as well as in a literary sense. Having now become a great property as well as a power and having recently enlarged its size, *The Forum* is continually broadening its scope, and is undertaking lines of original work that have been hitherto untouched by periodical enterprise. It has for instance, recently sent out Dr. J. M. Rice, a well-equipped student of all the European educational systems, to make a special investigation of the practical working of our public school systems in the principal cities of the United States, and the articles from him will be an important feature of the next volume. Other enterprises of a similar sort are in process of arrangement.

The February *Forum* has as a special feature an explanation of three of the greatest industrial problems in all history—which now await us: The Nicaragua Canal (in both its commercial and its political aspects), the further development of lake commerce and of ways to the sea, and the reclaiming of a great domain by irrigation. In the same way, the largest experiments, that have been made in practical philanthropy—Gen. Booth's great plan of work in England and the German labor colonies for tramps—have been investigated for *The Forum* by Professor Francis G. Peabody (who is now studying social systems in German), and by Dr. Albert Shaw, who went to London to study the results of the first year of Gen. Booth's work with the large sum that was collected in response to his appeal in "Darkest England." Such original investigations as these will become more and more an important part of the work of *The Forum*.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Two Years in Numbers. By Charles E. White. Boston: D. C. Heath & Co. Boards, 12mo, pp. 201. Price, 45 cents.

Dreams of the Dead. By Edward Stanton. Boston: Lee & Shepard. Paper, 12mo, pp. 268. Price 50 cents.

A First Family of Tasajara. By Bret Harte. Boston: Houghton, Mifflin & Co. Cloth, 12mo, pp. 301. Price, $1.25.

Ten Men of Money Island. By S. F. Norton. Chicago: F. J. Schulte & Co. Paper, 12mo, pp. 146. Price, 50 cents.

An Honest Lawyer. By Alvah Milton Kerr Chicago: F. J. Schulte & Co. Paper, 12mo, pp. 312. Price, 50 cents.

Edelweiss Spiritism. By Edelweiss. New York: U. S. Book Co. Paper, 12mo, pp. 136. Price, 25 cents.

Darkness and Daylight. By Mrs. Helen Campbell: With an Introduction by Rev. Lyman Abbott. Hartford, Conn: A. D. Worthington & Co., publishers. Cloth, quarto, pp. 741.

SIX TRACTS ABOUT JESUS
Three by Jenkin Lloyd Jones, one by H. M. Simmons, one by S. J. Barrows, one by W. M. Salter. All mailed for 20 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago

TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Church Door Pulpit.

The Transient and the Permanent in the Ideas of God and of Prayer.

By Rev. Perry Marshall, Salem, Mass.

"What is the Almighty? and what profit should we have if we pray unto him?"—*Job xxi: 15.*

I. THE TRANSIENT AND THE PERMANENT IN THE IDEA OF GOD.

Nearly every dogma or article in the Christian creeds, has undergone material and important changes. And it will be observed that these changes have been for the better; as the changes from the acorn to the oak, from the blossom to the fruit, from the egg to the bird, from the embryo to the man, are changes for the better.

For example, the doctrine of the Fall of Man, so fundamental to the mediæval scheme of salvation, has so largely changed that there are pulpits now which boldly proclaim, instead of it, the rise of man. And well they may, possessed of the single fact that for twenty thousand generations prior to historic man, his homeless, clotheless, squalid ancestors, living in caves and dens, have left skulls whose average contents are only seventy cubic inches each, which prototype is still preserved in the lowest man of the torrid zones, to-day, with a skull of the same cubic capacity; whereas, the Teutonic skull of to-day has a capacity for one hundred and fifteen cubic inches. The prehistoric man, is thus shown to be less removed from the highest order of apes with skulls capable of containing thirty-five cubic inches, than from Teutonic man; the difference in brain being ten cubic inches more between the lowest and the highest types of man, than between the lowest man and the highest apes. And the brain surface has quadrupled during the period known as civilization, which is of vastly more importance than the increase in size.

Another illustration is the doctrine of atonement. For a thousand years the undisputed notion was that the vicarious sacrifice was a payment which God made to the devil to redeem, to buy back man who by sin was sold to Satan, and so became his rightful property. More than forty different theories were held before the present "moral influence theory" was established. This theory, ably advocated by Horace Bushnell, is that the sacrifice is not made to the devil, nor to divine justice, but that it is the sublime and noble act of a man going to death for the love of men and for the love of such truth as he deemed important to their well-being. And the idea has grown from that which sees sacrifice in one man, till now it says all self-giving for another's good, by whomsoever performed, is vicarious sacrifice and the real at-one-ment; changing man but not deity. When the recent theory was adopted, that the sufferings of Jesus were not fully equal to all the sufferings of all men in hell forever, but were what God would accept in the place of all that suffering, the theory of satisfying divine justice met its mortal blow. For if justice could accept a little less than a full equivalent, it could pardon by prerogative. And so the dogmas change.

The old idea that the Bible was the only book that God ever wrote, has given way in the minds of all well-informed men to the large idea that every book of truth is the word of God, none more so than the "infallible" multiplication table. In illustration of this changed view I cite from Dr. James Martineau, who is not only a conservative, but an English conservative. In his last published book, he writes concerning the gospels: "Out of writings thus constituted, how is it possible to make an authoritative rule of faith and practice? Composed of mixed materials, aggregating themselves through three or four generations, they report no authorship in any case, and no date, except of their unhistorical accretions." David Frederic Strauss, that man whose mighty criticisms voiced by Theodore Parker, shocked even the American Unitarians, is now left in the rear even by this great conservative divine.

A church secures a conservative minister and by the time the installation and settlement is completed, behold, he is radical. Not always, I admit. If any go ahead, some must go behind. In my own town is a theological school not guilty of having made any progress since the fabled flood.

A little girl said that a certain woman "was working in the theological cemetery." At first I endeavored to convince her that she had used the wrong word. She insisted that she was correct, and on reflection I concluded that she was.

The old thought of Sonship was that God had one only son; that the way the worlds originated, Deity took a quantity of nothing in his hands and rolled it, and so the suns and planets appeared, nothing having any real relation to Deity other than that of a machine to its maker, no derivation from himself, no Sonship.

Modern thought may be said to have begun with the first break from this notion; and with the saying that one thing, one man did not originate thus from nothing, but was derived, his body from eternal matter, his spirit or the force that gathers and holds that matter in bodily form, as Spinoza would say, derived from the spirit, the Infinite Power. So that in place of the former thought of one man the Son of God, we have the larger truth that man is the child of Deity. Thus dogmas change; all having in them a transient and a permanent element.

A clergyman has recently said, referring to the views of the former Episcopal rector, Mr. MacQueary, that in Jesus humanity had produced one perfect man: "I know not why we all should not agree with him in this, but for the—to my mind—fatal objection, that the claim lacks conclusive or adequate evidence." (M. J. Savage.)

The idea of God is no exception to the rule of change unless it be that it has had in it more of the transient than any of the others.

In early times, perhaps the earliest in the history of the idea, men worshiped, not only the Nile which blessed the land, and the cow, and such animals as gave food or clothing or comfort in any way, but they also made plants and insects and reptiles their gods. In the fabled plagues of Egypt, in Moses' day, the frogs, the lice, the Nile-made blood, were all gods, used by the greater god, Jehovah, to punish the Egyptians. In all these, not personality, but power, the unknown Power, was the all-essential thing. Tree-worship, too, is a most interesting phase in the history of mythology.

Then, man worship: The Grecian gods were men; exaggerated, representing different features or powers of nature. Neptune, the god of the waters, represented the power of the seas. Ceres, goddess of the harvest, meant the power in nature that produced the harvest.

The worship of Jesus illustrates the fact that men were disposed to elevate their idea of deity from the worship of men, to the worship of what they thought was the best man of men.

The worship of Mary was an advance over the worship of the good man. There is great hope for a race which can rise like this, changing its deity conceptions, and especially is there promise when men begin to worship at the name of motherhood, in its purity, its disinterestedness, its self-giving,—the divinest of all things known to man.

In the ideas of Jehovah, Elohim, the gods, Ormuzd, Zeus, Allah, and many others, there is much that is transient, and one thing only permanent. Another view is that the universe itself is God. This is pretty nearly Spinoza's teaching. One divine says, "There is nothing in the universe but God. That the universe minus man were not God." God's personality is man's personality, according to this, I judge. Before man was, however, the universe was God, if it be now.

"The universe is God and is alive," says one thinker, and that "alive" explains the otherwise inexplicable drawing of one body upon another called gravitation.

One writer states that the universe (which is God) is an organism, and that an organism is a person; therefore God is personal. Yet an oyster is an organism but not a person.

The last deity conception which I will mention is, in the words of Matthew Arnold, an "Eternal Energy not ourselves, which makes for righteousness;" or, in the language of Herbert Spencer, an "Eternal Energy from which all things proceed."

The writer of that great dramatic poem, the Book of Job, asks: "Canst thou find out the Almighty to perfection?" And Paul at Athens speaks of "Unknown God, in whom we live and move and have our being." It begins to be evident that the one permanent element in the midst of all this transient mass of matter about God is the mysterious, unknown Power, whence "all things proceed," "in which we live," "which makes for righteousness," "the Almighty." "Religion begins with the worship of irrational objects, and proceeding through the various stages of naturalism, symbolism, personism, ends in the worship of pure spirit. Where ancient philosophers saw will, the modern sees law. . . . In the heart of the forest, on the lonely shore, man feels that he is not alone, that very near him is a Greater than himself; the Power that works in the processes of nature, that breathes in the wind, that roars in the thunder, that watches in the stars." *

Emerson says: "The nameless power, the impersonal, the superpersonal."

No one holding this vast conception of the Almighty will feel the need of putting God into the constitution of the State, to prevent his being lost to men.

Science has proved, in its doctrine of the conservation of energy, that all the forces known in nature are really one. All the force there is, of necessity constitutes the Almighty. There can be no more than all.

If a deity exist back of all the might there is, then there are two. And if two, perhaps twenty, why not? That then is the road back to polytheism. A being back of all the might there is, can not be Almighty for he is excluded from the domain of might. A being back of all the might there is, can not have any power at all, for there would be none left. The whole excludes not a part. There can be no more than all there is. Let us here look at some objections to this view.

First it is said, "we do not worship power." I fear that in a bad sense, even, men do worship power. Talent rather than virtue, too often wins the highest praise of men. In the former and obsolescent sense of the idea, I am glad to say we do not, indeed, worship power. Not with offerings to appease, not with flattery, nor with petition do we worship power. But power is just what we do really, and in a good sense, worship—"worthship" was the old form of the word.

When you gaze upon a landscape, with all its shades of loveliness and beauty, what is that emotion which rises in your breast? When day after day, you wonder at Niagara, when you behold the Alps in their grandeur, their lofty heads crowned with the snows of ages, when you see the lovely lochs of Scotland, or the lovelier lakes of Switzerland, when you stand upon the beach and hear the mighty roar of rolling ocean, when you view the smoking mountain vomiting fire from its lofty summit, your emotions are the worship of Power wrought out in grandeur, sublimity, or forms of beauty. But this is by no means man's highest worship. Man himself is an integral part of nature; and when you kiss the rose lips of the cooing baby in the cradle, or, when with unutterable sobbings you baptize with bitter tears the mysterious coffin, then you are a worshiper at the shrine of the Eternal Power.

It is objected, again, that this is atheism. But men do not say that government is anarchy, that power is weakness, that light is darkness, or love, hatred. Dr. Hedge well says: "So long as the philosopher professes to believe in a God in whatever sense, and gives that name to a Power over all, the belief in God must be allowed him." But not to contend over names, if it be atheism, then blessed be atheism! "He that doeth not righteousness and loveth not his brother, is not of God," says the "Epistle of John." That is the atheism to be feared.

And a third objection is that it is dangerous to morals.

Did it prove so in Emerson's case? Did it prove so in the case of Harriet Martineau? of whom Florence Nightingale said: "Few that say 'Lord, Lord,' served him so wisely and so well." Did it ever prove dangerous to morality? Some, holding it, may, in spite of it, have done badly. But what would such have done, holding the smaller and less saving views? Nearly all persons condemned to jails and gibbets for immorality are believers in the smaller notion of God, the last relic of paganism.

This objection has been urged against every important change of all the other dogmas of Christendom. When a minister begins to hope that the unconverted dead will not be damned forever, it is said he is teaching dangerous doctrines. And the objection, indeed, has more weight in his case than in this one. To remove the restraints of fear may sometimes temporarily endanger the man who has not the saving help of greater or better motives. I have heard more than one well educated Baptist minister express doubts concerning the salvation of members of other churches, and not immersed. "They are commanded to be baptized," it is gravely urged, "and I dare not say they will be saved who persistently refuse to obey." This view is not general, I trust.

In conversation once, a man expressed doubts of the existence of a gentleman, with whom, I will assume, my readers are better acquainted than I am—the devil. The man left the room for a few minutes, and a good minister said to me in muffled tones: "That brother holds some very dangerous opinions." He thought it very dangerous not to believe in the personality of the old gentleman!

No higher, no more saving theism was ever proclaimed than "the nameless power, the impersonal, the superpersonal."

Says Bryant in his, "To a Waterfowl":

"Whither, midst falling dew
While glow the heavens with the last steps of day,

*F. H. Hedge in "Ways of the Spirit."

Far through their rosy depths, dost thou pursue
Thy solitary way?

"Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As darkly seen against the crimson sky,
Thy figure floats along.

"There is a Power, whose care
Teaches thy way along the pathless coast,
The desert and illimitable air
Lone wandering, but not lost."

Yes, "Lone wandering, but not lost."

II. THE TRANSIENT AND THE PERMANENT IN THE IDEA OF PRAYER.

"What profit should we have if we pray unto him?"—*Job xxi : 15.*

Prayer by logical necessity must vary, corresponding with the ever varying ideas of deity. But all people are not logical. An essential accompaniment of prayer, in accord with now abandoned ideas of God, was sacrifice. Deity must be placated as well as reverenced. And since the best was none too good, human sacrifices were offered. We read in the Book of Judges, that as a result of the spirit of the Lord coming on Jephthah, he actually offered his own daughter, a sacrifice to Jehovah. We are told, too, that earlier than this, the comparatively good Abraham would have offered up his only son, had not a better thought at the last moment restrained the act. The virtue attributed to Abraham in this affair reminds one of an incident related by Mr. Beecher. In a revival room a young man was testing the genuineness of a young woman's conversion by the not unusual question, "Would you be willing to be damned for Christ's sake?" Overhearing this, Dr. Beecher said, "Would you, young man?" He replied that he trusted he would. "Then you ought to be," said Dr. Beecher.

It was a great forward step, when men concluded that the smoke of animals was good enough to carry their prayers upward, and human sacrifice was no more needed.

Another improvement was found in the thought that cereals, the fruit of the fields, would answer the purpose. Still, in advance, was the thought that none of these were needed; but to praise the Deity was alone sufficient to placate him; as men are pleased by praise and so act kindly toward us.

Petition, as well as placating, was another of the transient elements. It was not long ago that men prayed for rain, or for fair weather, whichever they desired, with a tolerable assurance that it would be according to their prayer. Chaplains of opposing armies each pray for the victory, before going to battle, yet knowing that Deity can not grant both requests. Men petition that a friend's life may be spared — and little wonder that they do. A prominent minister, when the world was petitioning for Garfield, said: "Garfield can not die when so many are praying and claiming the promise of God for him."

The idea of petition has lately undergone some change. Many now say, "We know our requests do not change the act of God at all, but we beg because of the reflex beneficial effect." The exceeding folly of this is not at once apparent to all. Suppose my child persist in asking me for what he knows I will not grant, and makes the excuse that he does it for the reflex effect. If I am not patient is he not likely to get the reflex effect, after the manner taught by Solomon? "He that spareth the rod," etc.

Suppose I go twice daily, or even once a week, to the President, and ask for a government appointment which I know I can not receive, and say I do it for the reflex beneficial effect!

Dr. Crosby said to the Yale divinity students, "Importunity in prayer is impudence to God." Reading this remark to a Methodist presiding elder, I said, is that true? He replied, "I suppose it is, but I doubt the propriety of telling the people so."

A Hartford editor visited a Chinese Joss house in San Francisco. Seeing one god prayed to very much, he said: "That is a pretty good god, is n't it?" "No," said the Chinaman, "dat belley bad god. No pray good god; no need to."

With the changed ideas of Deity, petition and praise must give way to what is higher. It is remarkable that Jesus forbade, not indeed all petition, but all public petition, and himself never prayed in public, whether he preached in the synagogue or on the Mount. Two ministers, I have learned, gave up petition in prayer, Rev. T. Longfellow and R. W. Emerson. But these persons and Jesus are not bad company. As to praise, I do not hesitate to praise my neighbor's little children; but when I meet a person very much my superior I do not indulge in praise to his face.

We should praise the child toiling in school; he needs it, because of his limitations. Even the teacher needs the help of our praise; wives and mothers should receive praise. Even if well, they need the helpful word of praise in their endless routine of toil and care. And even God if He were no greater than some early Jewish conceptions of him, might need the praise which some of the psalms lavish upon him. But the Eternal Energy, the Almighty of science, and of the Book of Job needs no praise; nor can he want it.

Most of the psalms were composed with reference to the contracted idea of God prevalent in those times; and our use of them now, in praise of the Power, is an anachronism. An American politician may indeed, love endless praise offered to his face. But the Eternal needs it not. And so of petition. I may tell a well-paid errand boy what to do, and expect him to do it. I might even venture to instruct and direct some gods whom men have worshiped. But not the Eternal Power. Reverence for, and communion with the Power, is the permanent in prayer.

Let me here introduce a few specimens of petition: "The Noulka Indian preparing for war, prayed thus, "Great Quarhootze, let me live, not be sick, find the enemy, find him asleep, and kill him, a great many of him."

People sometimes pray because they are angry. Ministers sometimes get lashings from their people, over the back of God. They pray that God will save him from this, that and the other fault of which he is endangered. The following prayers were offered for Theodore Parker:

"O Lord, send confusion and distraction into his study this afternoon and prevent his finishing his preparation for his labors tomorrow; or if he shall attempt to desecrate Thy holy day by attempting to speak to the people, meet him there Lord, and confound him, so that he shall not be able to speak!"

"O Lord, if this man will still persist in speaking in public, induce that people to leave him and to come up and fill this house instead of that!"

"Put a hook in this man's jaws so that he shall not be able to speak."

"Lord, we can not argue him down, and the more we say against him, the more will the people flock after him, and the more will they love and revere him! O Lord, what shall be done for Boston if thou dost not take this and some other matters in hand?"

Not in the name of irreverence, but in the name of reverence do I desire reform in prayer. When the universe was conceived to be but "nine days across," men might perhaps assume to tell its god what to do, and praise him for doing it. But the God of a universe so great that light traveling at the fearful rate of 192,000 miles per second, requires ten years to come from a star so near as Cygne, and would require æons to cross even a large fragment of that universe, must pass all understanding and be above all praise. What is prayer? or what in it is permanent?

"Prayer is the soul's sincere desire
Uttered or *unexpressed*;
The motion of a hidden fire,
That trembles in the breast."

Emerson speaks as follows: "In creeds never was such levity; witness the heathenisms in Christianity, the periodic revivals, the Millerism mathematics, the peacock ritualism. The architecture, the music, the prayer partake of the madness. Not knowing what to do we ape our ancestors."

Prayer that craves a particular commodity, anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as a man is at one with God he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in the field to weed it, the prayer of the rower kneeling with the stroke of the oar are true prayers. It is God in us which checks the language of petition by a grander thought. . . . In what prayers do men allow themselves! That which they call a holy office is not so much as brave and manly.

Montgomery says:

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

Why pray? Certainly not to get something for the asking. A friend of mine—not an officer—took me to the State prison recently. In the yard I saw men in striped garments, I said, why are these here? I was told that the state law forbade persistent begging; and these had violated that law with this result.

Why pray? For just the opposite reason to that generally given: To give, not to gain. Let Mrs. Hemans further answer:

"Hush, 'tis a holy hour: the quiet room
Seems like a temple, while you soft lamp sheds
A faint and starry radiance through the gloom
And the sweet stillness, down on bright young heads,
With all their clustering locks, untouched by care,
And bowed, as flowers are bowed with night, in prayer.

"Gaze on, 'tis lovely!—childhood's lip and cheek,
Mantling beneath its earnest brow of thought.
Gaze yet—what seest thou in those fair, and meek,
And fragile things as if for sunshine wrought?
In those flute-like voices mingling low,
Is woman's tenderness—how soon her woe.

"Her lot is on you—silent tears to weep,
And patient smiles to wear through suffering's hour,
And sunless riches, from affections deep,
To pour on broken reeds—a wasted shower!
And to make idols, and to find them clay
And to bewail that worship—therefore pray.

"Her lot is on you to be found untired,
Watching the stars out by the bed of pain,
With a pale cheek and yet a brow inspired,
And a true heart of hope, though hope be vain;
Meekly to bear with wrong, to cheer decay,
And Oh! to love through all things—therefore pray."

"The permanent in prayer is love;
Its object—to give but not to gain."

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Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, postpaid. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Notes from the Field.

Flushing, L. I.—A series of free popular religious services will be held every Sunday evening at 7:45 o'clock, in the town hall. The programme will consist of congregational singing, responsive reading of the Psalms, Bible reading with comments, able and interesting discourses and addresses by ministers and laymen of various religious connections, known to be in active sympathy with the best living religious thought and sentiment of the time.

Subjects and speakers for February and March: Feb. 14, The Cross as an Emblem, Rev. Augustus D. Smith, of Brooklyn; Feb. 21, Every-Day Religion, Rev. Russell N. N. Bellows, of New York; Feb. 28, Have the Gods Receded? Rev. J. T. Bixby, of Yonkers, author of "The Crisis in Morals;" Mar. 6, Character-Building, Dr. Lewis G. Janes, president of the Brooklyn Ethical Association; Mar. 13, The Modern Church in the Modern World, Rev. Daniel W. Morehouse, of New York; Mar. 20, Philanthropic Work in Towns and Villages, Rev. Russell N. Bellows.

Among the ministers who have accepted invitations to speak at these meetings are Revs. Stephen H. Camp, John W. Chadwick, Hobart Clark, H. Price Collier, Robert Collyer, Edward Hale, Charles H. Eaton, D.D., Theodore C. Williams, Henry W. Woude, and Merle St. C. Wright. The following laymen have also consented to speak: Hon. Dorman B. Eaton, ex-U. S. Civil Service Commissioner; Prof. Richard J. H. Gottheil, of Columbia College; Wm. Potts, Vice-President Continental Trust Co.; Hon. John A. Taylor, ex-Corporation Counsel, Brooklyn.

Boston.—The Monday Club will discuss "The Constitution of the National Conference."

—Prof. C. C. Everett will lecture to Sunday-school teachers on "The Historic and the Ideal Christ," in Channing Hall.

—The Sunday-school Union will discuss in their monthly meeting, the question. "How can Abstract and Rationalistic Views of Religion be given to Youth?"

—"The Extension of the functions of the City" will be the topic discussed at the Monday gathering, at Channing Hall.

—Rev. James M. Pullman, D. D., Universalist, will preach at King's Chapel.

—The autobiography of Rev. W. P. Tilden can be ordered from office of UNITY. It is highly prized by his Boston friends.

Kalamazoo, Mich.—Rev. J. C. Bartlett, pastor of the Unitarian church in Kalamazoo, paid a recent visit to her former parish in Sioux Falls, and speaks encouragingly at UNITY Headquarters of the progress of the Sioux Falls church, under the leadership of its talented and earnest young minister, Rev. Arthur H. Grant, who has won the esteem of everybody, and is making a marked impression upon the community. Miss Bartlett lectured here on January 29, upon "The Salvation Army," and preached the following Sunday.

St. Louis, Mo.—The February meeting of the Unitarian Club was held on Tuesday the 16th, at the Mercantile Club rooms. Rev. Frederick L. Hosmer, of Cleveland, O., presented an essay, subject: "James Russell Lowell." Ladies were invited, and dinner served at 7 o'clock.

WESTERN UNITARIAN CONFERENCE.

The Treasurer has to report the following amounts received since last conference on

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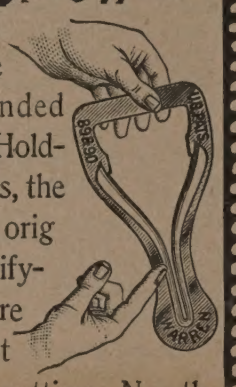

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Not angels but divinities attend.

Fri.—Every victory over matter ought to recommend to man the worth of his nature.

Sat.—Every one has more to hide than he has to show, or is lamed by his excellence.

—*R. W. Emerson.*

To-morrow.

To-morrow is the Promised Land,
Toward which the eyes of millions turn;
Its vineyards rise on every hand,
On every hill its beacons burn.

To-morrow is an open door,
Which inward swings for youthful Hope;
And once the mystic threshold o'er
Begins the steady upward slope.

To-morrow is the camping ground
Long sought by over-weary feet;
The burden there shall be unbound,
There shall the rest be long and sweet.

But ah! how oft to-morrow flings
Hard back, and to the soul's dismay,
The buds of hope—poor, blasted things,
That promised well but yesterday.

LINCOLN E. BROWN.
Moscow, La.

The Pint of Ale, John.

It is a difficult matter to one accustomed to small daily indulgences to realize the expense thus incurred.

A Manchester (England) calico printer was asked on his wedding day by his shrewd wife to allow her two half pints of ale a day as her share of home comforts. John made the bargain cheerfully, feeling it hardly became him to do otherwise, inasmuch as he drank two or three quarts a day. The wife kept the home tidy, and all went well with them; but as she took the small allowance each week for household expenses, she never forgot "the pint of ale, John."

When the first anniversary of their wedding came, and John looked around on his neat home and comely wife, a longing to do something to celebrate the day took possession of him.

"Mary, we've had no holiday since we were wed, and only that I haven't a penny in the world, we'd take a jaunt to the village and see the mother."

"Would thee like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in the olden times.

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary! Hast got a fortin left thee?"

"Nay, but I've got the pint of ale," said she.

"Got what! wife?"

"The pint of ale," she replied.

Whereupon she went to the hearth, and from beneath one of the stone flags drew out a stocking, from which she poured upon the table the sum of 365 threepences ($22.81), exclaiming:

"See, John, thee can have the holiday."

"What is this?" he asked in amaze.

"It is my daily pint of ale, John."

He was conscience stricken as well as amazed and charmed.

"Mary, has n't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had the holiday with the old mother, and Mary's little capital, saved from "the pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat and carriage, with health, happiness, peace and honor.—*Selected.*

Naming the Baby.

Many curious customs prevail in some countries in regard to selecting a name for the baby, says *Wide Awake.* A Hindu baby is named when it is twelve days old, and usually by the mother. Sometimes the father desires another name than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brightest is the one given to the child.

In an Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby. The Mohammedans sometimes write desirable names on five slips of paper, and these they place in the Koran. The name upon the first slip drawn out is given to the child.

The children of the Ainous, a people living in northern Japan, do not receive their names until they are five years old. It is the father that then chooses the name by which the child is afterward called.

The Chinese give their boy babies names in addition to their surnames, and they must call themselves by these names until they are twenty years old. At that age, the father gives his son a new name. The Chinese care so little for their girl babies that they do not give them a baby name, but just call them Number One, Number Two, Number Three, according to their birth.

Boys are thought so much more of in China than girls are, that if you ask a Chinese father, who has both boy and girl, how many children he has, he will always reply, "Only one child."

German parents sometimes change the name of their baby if it is ill; and the Japanese are said to change the name of a child four times.—*American Youth.*

THE crown prince of Japan, Prince Yeshihito Harunomiya, who is now in his twelfth year, is a very diligent scholar. At the yearly inspection of the school authorities who have the superintendence of the children of the Japanese nobility at Tokio, he received the following certificate: "His highness, the crown prince of Japan, during the past year (the fourth of his yearly course of elementary studies) has not missed a day in his attendance at school, and herewith receives honorable acknowledgment of same."

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REVIEW OF RELIGIONS.

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1. Give a definition of Religion. What are its elements, found in all faiths?
2. The greatest god, or power, in each of the religions studied.
3. The good gods, or friendly spirits, and the bad gods, or evil spirits.
4. The revered teachers or sages, and their most memorable acts.
5. The sacred writings of each religion, with some quotations.
6. The highest duties taught. Name the cardinal virtues, the worst sins, and the greatest commandments.
7. What sacraments or rites are regarded as of supreme importance to gods or men.
8. Mention the principal holy places, or objects, of veneration or worship.
9. Rewards and punishments of men, here and hereafter.

NOTES.

Religion may be stated or defined (1), in terms of ethics; (2) in terms of theology; or (3) in terms of philosophy.

"The effort of man to perfect himself."—*F. E. Abbot.*
"The art of being and of doing good."—*Dr. John Caird.*
"Tenderness toward all creatures."—*Hindu Scriptures.*
"The imitation of God."—*Plato.*
"The consciousness of God."—*Rufus Ellis.*
"Religion is organized devotion."—*Renan.*
"The sense of dependence."—*Schleiermacher.*
"Attraction of mind as finite to mind as infinite."—*Samuel Johnson.*

In every world-religion we shall find three elements: **Reverence, Duty, Hope.** A looking up, a call to obedience, a vision of "the beyond."

In some religions what may be called the duties of **piety** seem to be made much more of than the duties of **morality.** How to treat the gods is often much more considered than how to treat men.

Piety naturally seeks to express itself in symbols and sacraments, in prayers and confessions.

In all religions some events and seasons have appealed to human feeling so strongly as to become invested with a sacred significance.

"The mass of men love to spread acts of religion along the daily life: the morning sacrament for birth, the evening sacrament for death, and the noonday sacrament of marriage for the mature beauty of maid and man."—*Theodore Parker.*

The founding of the home (marriage), the festivals of joy (birth), and of sorrow (burial), are everywhere honored in religion. Very commonly, also, when the youth or maiden was about to enter upon adult life, with its greater freedom and responsibilities, there was some recognition of this event.

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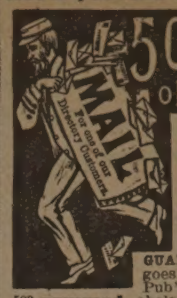

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Read letters below, one specimen only from each of the 53 Sections of the Country. We haven't space to quote from similar testimonials received from every country on the Globe. Having tried our Directory, experience tells. Such unsolicited testimonials advise you better and more forcibly than we can as to the great volume of valuable mail you will receive if you only remit us 25c. for 500 of your printed and gummed addresses, and for your name inserted in exactly the same Directory system as theirs was.

ALA. Your directory caps the climax. From one insertion of my name in your directory I have already received with my printed address on each piece several hundred parcels of the same class of mail for which I formerly paid many dollars. If any doubt this let them send you 25cts. and be convinced. W. R. COOK, Wolf Creek, Ala.

ALASKA I have tried almost every other directory published, some acknowledged the receipt of the money, others did not. I can vouch for the truth of my statement when I tell you that I have received more interesting mail matter from your directory which only cost 25 cts. than all the directories combined. Respectfully yours. FRED CALCUTT, Douglas, Alaska.

ARIZ. My address was published in your Directory and as a result I have received four or five hundred packages of every description, valuable, and certainly interesting. Yours truly,
N. B STACK, Clifton, Ariz.

ARK. CLOVER BEND, ARK., Dec. 7, 1891.
DEAR SIRS—My name and address was inserted in your directory and I have received no less than 1000 parcels of mail containing my printed address and it still comes by every mail. I have tried ten other so-called directories, and I got three times as much mail from your directory as I did from all the others. I consider it the best 25 cent investment I ever made. Yours truly
A. W. YOUNG.

CAL. OROVILLE, CAL., Dec. 9, 1891
DEAR SIRS—I have tried every directory published in the U. S. and find I have received from one insertion in your Directory more parcels of mail than all the others combined. Although I sent my 25 cents Feb. 1891, I find many of the address labels coming on parcels of my mail matter yet. I am more than satisfied. Received over one thousand parcels of mail and still they come. Respectfully yours, FRANK J. GREENLEAF.

COL. I have received from five to fifteen parcels of mail daily with my Gummed Address Directory stickers on, from manufacturers, publishers of books, magazines, etc. More than from all other directories combined. Yours,
GEO. H. FOWLER, Denver, Col.

CONN. The samples, books, and papers that I received, if bought and paid for would have cost me at least from $25.00 to $40.00. Your Directory in my esteem is the only reliable one that is printed. I have tried others with very poor results. Yours is the greatest of all directories. It is just simply wonderful. Success to you.
G. P. CURTISS, South Willington, Conn.

DEL. If there is any place in this country you do not reach with your directory, would like to know where, as I have received mail from all quarters from one insertion. More than five times as much as from all other directories. Have also been put in the way of money making. As I like a good thing, enclose the price of insertion for 1892.
Respectfully FRANK D. HALL, Dover, Del.

D. C. WASHINGTON, D. C., Aug. 14, 1891.
Find enclosed 25 cents, for which publish my name in yours, the greatest of all Directories. I had my name in once, and I received over 1200 circulars and samples. Am well pleased.
Very res'ly, M. F. HOLDERMAN, 720 A Street.

FLA. I had received over 700 pieces of mail up to October 1st, but since that date I have not kept account, but still they come in every mail with my printed address on each. It is the best investment I ever made. I have received papers, magazines and novelties of every description from every State in the Union and a great many from Canada. I have tried the Indiana Directory and never received a single package. I would not give your Directory for all the others published.
C. H. STEVENS, The Springs, Fla.

GA. I have received an immense quantity of mail from your Directory and have used my 500 gummed labels to good advantage.
W. C. FARR, Augusta, Ga.

IDAHO Enclosed is 25 cents for which publish my name again, for the last insertion I received over 1000 papers, circulars and samples and am well pleased. D. W STAHL, Gibbonsville, Idaho.

ILL. I have already received 50 times as much important mail as I had expected. Yours is the "gilt edged" directory. W. K. CONNER,
Braidwood, Ill.

IND. I am delighted with the results of my name in your directory a year ago. At the same time I sent to two other firms and have yet to hear from them. A. W. EBREY, LaFayette, Ind.

IND. T. I have received hundreds of parcels of mail from all parts of the U. S. and Canada, and am more than satisfied.
W. I. CLEVELAND, Overbrook, Ind. Ter.

IOWA I have been getting a great amount of mail every day for the last six months I have not kept count of it but it certainly is hundreds, from having my name inserted in your Directory. F. M. FERGUSON, Dallas Centre Iowa.

KANS. From one insertion in your Directory about 5 months ago I am still constantly receiving papers, magazines, catalogues, samples, etc. in great quantities. My 500 gummed labels alone are worth more than the price asked for the whole. L. PEARSON, Manhattan, Kans.

KY. From one insertion in your Directory I have received more than from four insertions in other directories. To all who want to know what is going on in the entire world, your Directory *can't be beat.* J. FRANK BROWN, Coopersville, Ky.

LA. Name in your Directory is certainly an easy way to get an insight into what is going on in the world, as I get circulars, and literature of every description from all parts, and would recommend your Directory to any person who wishes to keep abreast of the time as your directory is the advanced guard of the movement. Yours truly
JAMES KITSON, New Orleans, La.

ME. I have received more than all of the other ten I have tried. I have received 2,000 papers, circulars and samples and still they come in every mail. I am well pleased with my investment. H. W. WOODMAN, Gorham, Me.

MD. I had my name printed in your Directory a year ago, and am getting all the mail that I want. It beats the world. I have received a cart load of papers samples novelties and engravings to start an art gallery. I have tried many others, but yours beats them all. M. C. GRAYSON
Westernport, Md.

MASS. FALL RIVER, MASS., Dec. 4, 1891.
DEAR SIRS—The gummed labels were very neat, and very useful. They alone were more than worth the 25 cents, and I was perfectly overwhelmed with mail matter. Samples of monthlies, weeklies, semi-weeklies, and bi-weeklies, religious papers, story papers, and every other kind of papers, circulars and novelties by the bushel. I could no more enumerate the quantity of mail I received from every part of the U. S. and Canada, with my printed address on each, than I could count the stars. *It is simply wonderful,* and I advise everybody to send you a quarter, and try it for themselves. There is no other directory that can compare with it. J. BROW.

MICH. KENSINGTON, MICH., Dec. 7, 1891.
DEAR SIRS—I got 15 parcels of mail, including papers, letters, books, etc. on Saturday, Dec. 5, and I have had 600 pieces of mail up to date, and I can tell you I am well satisfied. Yours is the best directory on earth, and you can print this if you like, for it is a fact.
Yours truly, WILLIAM ANGELL.

MINN. A few months ago I had my name inserted in your name directory and have already received over 1500 parcels of mail therefrom. I have received as many as thirty parcels in one mail, and on an average I receive about twenty-five parcels per day.
OTTO BOETTCHER, Minneapolis, Minn.

MISS. I receive mail matter by every mail from your Directory.
F. C. LANCASTER, Oxford, Miss.

MO. KANSAS CITY, MO. Dec. 3, 1891.
DEAR SIRS—Have received my 500 stickers and really don't see how you can give so much for 25 cents. In this city we have to pay $3.00 per 1000 for addresses the same as you sent me and I am recommending many to you.
EMANUEL EICHTIG.

MONT. Your Directory has brought me in connection with all of the most important business manufacturing houses in the United States This is the best and only way to become familiar with all business houses of every description in the United States.
DANIEL M. STAUFFER, Bozeman, Mont.

NEBR. LINCOLN, NEBR., Dec. 6, 1891.
DEAR SIRS—My box every day is filled with mail matter since I sent you the twenty-five cents and all have your gummed labels on them. I write this because it is no more than justice to you. I have tried every other mail directory, from ten cents to thirty cents, but yours takes the cake.
S. CROUGH, Box 230.

N. H. Your directory is the best investment I have ever made. All wide-awake persons should try it to know what is going on all over the world.
L. MANISON, Warren, N. H.

NEV. I would not take $10 for the mail I have already received. I consider your Directory the best in existence.
S. J. JONES, Cherry Creek, Nevada.

N. J. Yours is the greatest of directories. I have received a trunk full of papers, magazines, etc. B. F. SULLIVAN, Newark, N. J.

NEW MEX. For twenty-five cents herewith print my name and address again boldly in your directory, and also send me the 500 gummed labels. Yours is the best of all. I have tried many other directories, but have to say they are all frauds. MORITZ BIELSCHOWSKY,
Penasco, New Mexico.

N. Y. NEW YORK, Dec. 3, 1891.
I am more than satisfied with the result of my 25c. investment in your Directory. I have had my name inserted in over fourteen directories, and I have had more mail matter and samples from yours than *all of the other fourteen combined.* I have received samples of merchandise, books, papers, etc., many of which could not be purchased for the amount that it cost to have my name in your Directory. This is given of my own free will, and you may use it as you choose.
CLAUDE ANDERSON,
Assistant Manager of the O. E. B. and A. Co., 826 Broadway, New York City.

N. C. REIDSVILLE, N. C., Dec. 6, 1891.
DEAR SIRS—From only one insertion of my address in your Directory I have received more than 3,000 parcels of mail. The Gummed Addresses you sent out for me are coming in from all parts of the U. S. Yours respectfully, J. A. WARE.

N. DAK. It is astounding the way I receive mail matter from every state and territory in the Union as well as Canada. Everytime I go to the Post Office I receive almost an armful of mail matter. G. W. BOWMASTER,
Devils Lake, N. Dakota.

OHIO About eight months ago I had my name inserted in the greatest of all directories and have already received over 900 parcels of mail matter, or over 100 parcels per month and would say to all who are seeking choice reading matter, entertainment, amusement and business, to have your name inserted at once for you will not have to wait long before you will find just what you want.
JAS. VAUGN. Plain City, Ohio.

OKLA. I have already received many times the value of my investment.
H. H. THOMPSON, Guthrie, Okla.

OREG. I have tried many other directories, but yours has paid so well that I have never tried others since my insertion with you.
A. FARLEY, LaFayette, Oregon.

PA. LOWER PROVIDENCE, PA., Dec. 11, 1891.
DEAR SIRS—I had my name inserted in your Directory two months ago and up to this time I have received over 400 parcels of mail I have received many papers and magazines that I have often paid 25 and 30 cents apiece for. It has paid me wonderfully. Success to you.
Yours truly, M. ELMER RAMBO.

R. I. Yours is a straight forward firm and your directory beats them all.
OSCAR A. CAHOON, Wyoming, R. I.

S. C. I had my name inserted in five other directories and from them I never received a half dozen parcels, but since I have had my name inserted in your directory I have received hundreds of parcels of valuable mail.
A. NEWELL, Lamar, S. C.

S. DAK. Your Directory beats all other systems for bringing buyer and seller in close proximity. I find all other directories are unreliable. D. MCCULLY, Yankton, S. Dak.

TENN. I received a greater amount of mail from your Directory than any other and have received many parcels of mail that were alone worth more than the price you ask for inserting my name. CHAS. M. HANCOCK, Lebanon, Tenn.

TEX. Our senior partner inserted his address in your Directory and we have received thousands of circulars, samples, sample copies, etc. We have been put in communication with more firms than we could have reached in any other way. Your directory cannot be beat.
G. B. S. MILLER & SON, Dallas, Tex.

UTAH. Your Directory far excels any I ever tried. It brings more mail than all others combined. T. A. MCARTHUR, Salt Lake City, Utah.

VT. I have received an immense quantity of mail of all kinds from my name in your Directory and still it continues to pour in on me daily. Much of it is valuable papers, samples, magazines, etc. The 500 labels you sent are very cheap, convenient and valuable to me. H. A. BEERWORTH,
Passumpsic, Vt.

VA. DESIGN, VA., Dec. 19, 1891.
DEAR SIRS—Your Directory far surpasses all others that I have tried. If I had bought what mail I have already received it would have cost me at least $25.00. I advise all who want to receive a heap of mail and always want to be supplied with good reading matter to have their name inserted in your Directory and also get free 500 gummed labels which are very convenient. W. P. HANKS.

WASH. I have received mail from almost every State in the Union, and have had better results from yours than from any other directory, and I have tried many. W. A. CANTRILL,
Dayton, Wash.

W. VA. Your Directory is far superior to any other. I have received more valuable reading matter than I could possibly read and it is still arriving daily. W. T. W. CRAWFORD,
Rock Cave, W. Va.

WIS. MILWAUKEE, WIS., Dec. 5, 1891.
DEAR SIRS—We have had more mail matter come with your gummed and printed addresses on, than all the rest of the directories put together and we have tried several dozens of them. *Yours takes the lead* and is out of sight of all others and gets there every time. Yours truly,
C. F. ALCOTT & CO.

WYO. I have received ten times more mail from your Directory than all the others combined. J. W. BARNETT, Rock Springs, Wyo.

CAN. PETERSBORO, ONT., Dec. 4, 1891.
DEAR SIR—I have received in the last three months, each with my name printed on, at least 800 or 900 valuable pieces of mail. I have had my name in the "Dwight," "Boyleston," "Buffalo," "Bensalem" and other directories for the past three years, and never in the whole period did I receive half the mail I receive from yours. I also received the 500 stickers with my address printed on them. Yours, J. E. NOBLE,

NEWFOUNDLAND I have, through your Directory system, received more mail from one insertion of my name and address than from a dozen others that I have tried.
THOS. J. BARTLETT, St. Johns, Newfoundland.

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